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Work and Life. A Study of the Social Problems of Today. By IRA W. HOWERTH, A.M., Ph.D., Professor of Education in the University of California. New York: Sturgis & Walton Co., 1913. Pp. 278. \$1.50 net.

This series of essays on the modern social problem deserves wide reading. They are sane and constructive, while at the same time thought-provoking. Beginning with the problem of wealth and welfare, the discussion covers a wide variety of topics, such as competition and co-operation, living and getting a living, labor and learning, the social ideal, finally ending with an excellent chapter on "Religion and the New Social Order."

In the opinion of the author the social problem of today is dominantly economic. He says (p. 23): "This, then, is the social problem of today: How are the economic institutions of society, in which so much power and privilege are concentrated, and that are essential to the well-being of all, to be effectively organized and conducted so that their benefits may be justly shared by all members of society, and thus the last refuge of the spirit of selfish domination be in the hands of the people?" The solution of our social problem is, then, in industrial democracy. But our author is under no illusions as to the practical difficulties in the way. "External changes," he tells us (p. 130), "in the industrial environment are necessary. They can do much. But no external change can be permanently effective without moral and psychological changes in men. . . . When men advocate, in a spirit of hate, an industrial and social order founded upon love, they should reflect their own unfitness for the conditions they seek to promote. . . . Industrial democracy is spirit as well as form."

Thus Professor Howerth brings in the recognition of the spiritual element in the social problem. But undoubtedly he has overemphasized the economic element, in stating the social problem so exclusively in economic terms. If the social problem, the problem of the relations of men to one another, is today primarily economic, why is it that in those circles and classes in which the economic problem most nearly approaches solution, the social problem is frequently most intense? The attainment of the most ideal economic justice in society is surely but one step, though, we may agree with Professor Howerth, the first necessary step, in the solution of our social problem. But he fails to give due prominence to the spiritual factors in the problem. Indeed, he seems quite unconscious of the mighty conflict in modern life between spiritual

forces which have little or no necessary connection with present-day economic problems.

While this is the main criticism to be made of the book, some minor criticisms may be made of his use of terms. For example, his opposition of the terms "competition" and "co-operation." Professor Howerth will not have it that competition may mean mere rivalry or emulation, but he identifies competition with the brutal struggle for existence. All competition, he tells us, is essentially selfish. Therefore he condemns even "regulated competition," and prophesies the gradual elimination of competition from industrial society and its substitution by co-operation. The goal of industry, therefore, is the complete replacement of competition by co-operation. But those writers who argue for the permanence and beneficence of competition in society usually mean by competition, not the "strifes of man against man," but comparative testing of fitness. Competition in this sense is a necessary part of the process of selection in society, and is as beneficent as selection itself. It is indeed, the basis of our whole educational system. With its grades, grading systems, degrees, and other competitive tests, it may be doubted whether competition is any less intense in the educational world than in the industrial world; only it is *regulated* competition. Whatever argument there may be for retaining regulated competition in the educational process, certainly applies equally to the industrial world. It would seem that what we should strive for is not to get rid of competition, but to replace its brutal forms by rational forms.

In spite of these strictures, which the writer of this notice feels compelled to make, the book is, nevertheless, a thoughtful one and should be read by all students of the social problem.

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The World's Legal Philosophies. By FRITZ BEROLZHEIMER, translated from the German by RACHEL SZOLD JASTROW, with an introduction by SIR JOHN MACDONELL and by ALBERT KOCOUREK. Boston, 1912.

This is the second volume of a series of projected volumes on Modern Legal Philosophies, edited by a committee of the American Law Schools. The committee's purpose in the selection of the volumes for the series has been, "not so much to cover the whole field of modern philosophy or law, as to exhibit faithfully and fairly all the modern viewpoints of